THE SHUTTING UP Infected Houſes

As it is practiſed in

ENGLAND

Soberly Debated.

By way of Addreſs from the poor ſouls that are Viſited, to their Brethren that are Free.

With obſervations on the wayes whereby the preſent Infection hath ſpread.

AS ALSO

A certain Method of Diet, Attendance, Lodging and Phyſick, experimented in the recovery of many Sick Perſons.

Printed in the Year MDCLXV.

THE SHUTTING UP OF Infected Houſes

As it is practiſed in

ENGLAND.

Soberly Conſidered.

By way of Addreſs from the People that are Visited, to their Brethren that are Free.

With obſervations on the ways whereby the plague has hath ſpread.

As alſo

A certain Method of Diet, Attendance, Lodging and Phyſick, experimented in the recovery of many Sick Perſons.

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THE SHUTTING UP Infected Houſes

As it is practiſed in

ENGLAND

SOBERLY DEBATED.

Brethren,

WE may yet call you ſo, for our Sickneſs hath onely altered our condition and not our Nature; although our uſages beſpeakes us worſe Creatures, we are yet men moulded of the ſame earth, quickned by the ſame Spirit, ſubject to the ſame Law, lying under the ſame ſins and infirmities; loved with the ſame Everlaſting Love, redeemed by the ſame Blood, entred into the ſame Covenant, Members of the ſame Church, partakers of the ſame Privileges and Ordinances, Profeſſors of the ſame Faith, expectants of the ſame Hope and common Salvation with you. Turn not your eyes from your own Fleſh; there is nothing happened unto us that is not common to Mankind; what is our caſe to day may be *yours* to morrow. Have pitty upon us for the hand of God is upon us, and add not ſorrow to affliction; and when we are afflicted of God, O let us not withal be forſaken of men! and if our Neighbours will ſtand ſo far aloof from us as not to look upon us, yet let them hear us; if our perſons are loathſome, our reaſon is not ſo, there may be danger in viſiting us; there is none in having compaſſion upon us, our breath may be infectious, our words are innocent; hear us and then forſake us.

First Reason against shutting Men up for the Plague, *From the Communion of Saints, and the practise of the Primitive Christians.*

1. WEre Men (those sociable Creatures) made thus, every Man to live by himself? and if the Principle of self-preservation may alter the course of Nature, is this the Communion of Saints we believed? is this the mutual care we ought to have one of another? We can endure to read in *Eusebius* of Heathens, who as soon as the Pestilence was among them *diverted themselves, and fled from their most loving and dear friends, throwing them half dead in the Streets: how they left the dead unburied to be devoured of Dogs, to the end they might avoid death, which yet they could not escape.*

While we observe withal how Grace above Nature enabled the *Primitive Christians by reason of their great love and brotherly Charity* (they are *Eusebius* his own Words) *not sparing themselves to cleave one to another, to visit the sick of the* Plague, *to attend them diligently, to Cure them in Christ though it cost them their Lives; and being full of other mens maladies took the Infection off their Neighbours, and transplated off their own accord the sorrows of their Neighbours upon themselves; fulfilling indeed the common saying, that friendship is always to be retained. In this sort, the best of our Brethren departed this life, whereof some were Ministers, some were Deacons, in great reverence among the Common People: So that this kind of death for their great Piety and strength of Faith may seem to differ nothing from Martyrdom; for they took the dead Bodies of the Saints, whose breasts, faces, and hands lay upwards, and closed their eyes, shut their mouths, and joyntly with one accord, being like affectioned, embraced them, and prepared their Funerals, their own being a little while afterward in all likelyhood prepared by others, for the Living continually traced the steps of the Dead.*

Then as the Body was one, and had many Members, all those Members being one body, so was Christ; for by one Spirit were all Men Baptized into one Body, the eye said not to the hand I

have

have no need of thee; nor the head to the foot I have no need of thee; yea, the weaker the Members of the Church were, the more care they had of them; and there was no Schism in the Body, each Member having an equal care one of another; and so if one Member suffered, all the Members suffered with it: they all looking on themselves as the Body of Christ, and Members in particular: Then they did not Excommunicate whole Families when it pleased God to visit them; no, then the Elders of the Church carefully attended them, prayed with them, and the effectual fervent prayer of those righteous Men availed much.

Second Reason against the shutting up of Houses infected with the Plague, *From the spreading of the Infection by it.*

BUt alas! a discourse of publick mindedness to private Spirits looks like a fit of Melancholly; we urge not then your duty, but your Interest, not so much what concerneth us as your selves: alas! while you by this severe course would secure, you destroy your selves, and that shutting up of infected Houses, which you think would stop the Infection, spreads it: For,

1. We are acted by a Principle of self preservation, as well as you, and therefore assoon as we find our selves or any member of our Families infected, so dreadful it is to us to be shut up from all comfort and society, from free and wholsome air, from the care of the Physician, and the Divine, from the oversight of Friends and Relations, and sometimes even from the very necessities, and conveniences of Nature, that we run as far in City and Country as our feet can carry us, leaving Wives and Children to the Parishes, empty walls, and shops to Creditors, scattering the infection along the Streets as we go, and shifting it from Lodging to Lodging with our selves, till at last we drop in some Alley, Field, or neighbour Village, calling the people round about by the suddenness of our fall to stand awhile astonished at our deaths, and then take their own; each fearful man of us frighted from his own house, killing his whole Town by surprizing them unprepared; whereas were we permitted to enjoy the

content and freedom of our own Habitations, we might by Antidotes cure others, and be cured our ſelves.

See, ſee, we infect not our next Neighbours, and this ſickneſs ſpreads not much in any one place, but we carry it from place to place, running from our home as from our places of torment, and thus the Roads are viſited, and men travel the ſame way to the Country, and to their long home: Thus the Contagion hath reached moſt places round the Citty, which is now as it were beſieged with the judgment, and encompaſſed with the Viſitation and deſolation: We have not yet learned how to manage a ſickneſs, in all likelihood did perſons prepare themſelves (upon the firſt breaking out of the Plague) with Antidotes to viſit the ſick, who would be very well contented to keep within doors and converſe onely with their neareſt Friends, their Phyſicians and their ghoſtly fathers) and adminiſter to them ſuch preſervatives, and other neceſſaries the Plague might go no further. For,

Third Reaſon againſt ſhutting up Houſes viſited with the Plague *from the experience of former times, when Plagues did not ceaſe till there was freedom of Converſe allowed.*

IN the years 1346. 1348. 1350. there was a great Plague all over the World, eſpecially in *Aſia*, ſuch as was never remembred to be in any place before, ſweeping away Prieſts and Phyſicians firſt; when Men were troubled with no other diſeaſe, when the Living were not able to bury their Dead, all lay in common, there was no diſtinction between Sacred and profane; the very Birds of the air were poyſoned, and Men were all over ſore, looſing ſome Limb or other if they eſcaped with their Lives.

Aſſoon as the people diſcerned by Obſervation, by ſight or feeling whether they had this ſickneſs or not, they haſted away, leſt the other helpleſs: Whereupon (ſaith the Hiſtorian) many periſhed for want of ſucour, who might otherwiſe have been preſerved. This inhumane forſaking took its riſe from the *Turks*, and Infidels; where the Parents forſook their Children, and the Children their Parents; Brothers and Siſters forſook one another;

ther; nay, the Wife left the Husband, and the Husband the Wife. Nor was this monſtrous cruelty wanting among Chriſtians alſo, ſome of whom retired themſelves to ſolitary places, others kept themſelves cloſe in their Houſes or Caſtles to ſecure themſelves as they thought from the outrage of the general Viſitation; but all this could not any way prevail or prevent Gods Divine judgment, againſt whom the ſtrongeſt Fortification never defended: Whereupon, mark it, many became more reſolute and Chriſtian-like; referring themſelves to Gods mercy, and with a holy reſolution to welcome death; they became kind and ſerviceable to the viſited, miniſtring to them all things neceſſary, and thus many recovered health, and became ſecure, and then yielded the like help to others: In which Chriſtian courſe God ſo bleſſed their endeavours, that very many of them were healed by viſiting and aſſiſting one another.

Nay, within many Mens memory now alive, when the effect of Cooping Men up was no other, than that the Sick were ſo many that they could not be watched or kept in by thoſe that were well, in the year of our Lord 1625. and thereupon it being found convenient that the Sick ſhould have their Liberty to viſit and be viſited, and all Men ſhould meet and pray heartily to God to appeaſe his wrath: What with the freedome of the Ayre, what with the accomodations Men had for neceſſaries, it pleaſed God that the Sickneſs which had by ſhutting up,

Increaſed thus.			Pl.
February.	Week	1	2
		2	3
March.	Week	1	4
		2	8
		3	11
		4	9
April	Week	1	10
		2	24
		3	25
		4	26
May	Week	1	30

Upon the opening of the houſes it decreaſed thus;			Pl.
Septemb.	Week	1	3344
		2	2550
		3	1672
		4	1561
		5	852
Octob.	Week	1	538
		2	511
		3	331
		4	134
Novemb.	Week	1	89

In-

Increased.			Decreased.		
		2 45			2 92
		3 71			3 48
		4 78			4 27
June	Week	1 69	Decemb.	Week	1 15
		2 94			2 15
		3 165			3 6
		4 239			4 1
		5 390			
July	Week	1 593			
		2 1004			
		3 1819			
		4 2471			
Aug.	Week	1 3659			
		2 4115			
		3 4461			
		4 4218			

A Decrease never before known and never hereafter to be expected, but by the use of this remedy.

Fourth Reason against shutting up of houses infected with the Plague, from the condition of those houses and the inhabitants thereof.

BUt if we will not be wise by other mens experience, let us be so by our own most sad and most deplorable, whereby we have known the healthiest men shut up, and with the very thought of a sad and dismal restraint, contracting first a Melancholy, and then a feaver, and at last (as all diseases turn to that which is most epidemical) a Plague. Little is it considered that some spirits are so averse to the very least restraint, that the locking of their pew door puts them to a swound, and a dayes imprisonment to them is mortal. Neither is it a fourth part of the inconvenience of this mewing up of men, that a whole & healthy familie to day, for want of preservatives, antidotes, attendance, and (it may be) necessaries of meat and drink, is to morrow none at all. If they want meat, then the infection seizeth their empty veins, if they eat ill-dressed, or unwholsome meat, that turns to crudities, and that to distempers, and these to the prevailing one, the Plague. This shutting up would breed a Plague if there were none: Infection may have killed its thousands, but shutting up

up hath killed its ten thousands. Little is it considered how careless most Nurses are in attending the Visited, and how careful (being possessed with rooking avarice) they are to watch their opportunity to ransack their houses; the assured absence of friends making the sick desperate on the one hand, and them on the other unfaithful; their estates are the Plague most dye on, if they have any thing to lose, to be sure those sad creatures (for the Nurses in such cases are the off-scouring of the City) have a dose to give them; besides that, it is something beyond a Plague to an ingenious spirit to be in the hands of those dirty, ugly, and unwholsome Hags, even a hell it self, on the one hand to hear nothing but screetches, cryes, groans, and on the other hand to see nothing but uglines and deformity, black as night, and dark as Melancholy; Ah! to lye at the mercy of a strange woman is sad; to leave wife, children, plate, jewels, to the Ingenuity of poverty, is worse; but who can express the misery of being exposed to their rapine that have nothing of the woman left but shape?

With what art do they neglect the rich? and with what severity the poor? *A world, cry they, for drink, for physick, for sweat, for cordials*: *by and by* answereth the cunning *Succuba*, till the poor patient breaths out his soul in his vain wishes, glad now to escape into a rest and quietness much happier than his fretful state wherein his disease tormented him much, but his overseer more, adding her fury from without, to the diseases rage from within, and proving the more *Intolerable Plague*. And now the Husbands gone, if Sorrow doth not, a Close Room, and Posset drink, shall break the good womans heart, equally divided between her grief for the husband that is gone, and her fear for the children that are left behind: a needless fear, they shall not long survive, heirs rather of the parents misfortune, than their estates; and if the blessing of God and the pour upon the devout and charitable family (according to the promise made to them and their seed) keeps up a child or two against the infection of the disease, the unwholsomness of their diet, the nastiness of their chamber, and the artifice of their tender, they are conveyed away forsooth, in order to their security, and in the mean time the well-furnished house lyeth at a beggar or

two's mercy for a quarter of a year together.

During which time the Plague-brokers diligently attend, and there goeth a Tankard that shall infect the fifth Cupboard; here the set of Spoones that taint the hundredth dish of *Broath*; this man steales a bargain of the Cloak that kills ten Men; another buyeth a Suit that infects *Bristol*; and a third gets a fine Childs Coat that shall cut off a first-born Son. In vain do you here object the severe Lawes against removal of infected Goods before the 40. dayes are past, when the careful Nurse dares not stay out the 40. houres, least a right owner interpose, or cunning Lawyer seize on the house and the estate; but let the Estate go, a *World cryeth the Patient for an able Physician*, that might help the nature, or a serious Divine that may settle the soul; and neither must be sent for, for the doors are fast; and if the rigid overseers permit that civility they dare not come on pain of being shut up themselves, and by serving the necessities of *one* man being made unserviceable unto *all*.

Fifth Reason against shutting men in infected Houses from the Condition of those Houses.

BUt if you have no bowels of compassion for us; O have a care of your selves, the shut houses killing no fewer without then within, and being as likely to breed a Plague if it were not as they are sure to encrease it, now it is: imagine Infection it self penned into a rage and fury ready upon the least passage through a door or window to break out and choak a whole street, as that will in a while a City, and that a Kingdome; and this infection growing stronger by the careless despair of the poor Inhabitants, the Rooms hung with Cobweb, the Flowre having dust and rubbish enough to bury the Infected, the Meat stinking in the Pantry, and the Beer sowring in the Cellar, while the people rot in their several Chambers; the Cloaths when clean infected by the owners, and now being foul infecting them; again Doggs and Cats if alive spreading the infection abroad, if dead increasing it at home; the Air they breath subtly conveying death that way it did formerly life, the water stinking and readier to provoke the flame within, then to quench it; Servants formerly the

stay

stay and honour, now the burden of the Family.

The poor peoples own nature, if they cannot, as they cannot commonly under this Pestilence expell it, killing them; and if they can, poysoning them: their sweat is cast by them upon their Cloaths, and evaporated upon the House round them, and by those Cloaths and that House sent back again upon them. In vain are poor people shut within a House; unless the house its self be shut within another, and that within a third, and so *ad Infinitum*; the wind, you say, purges the Air round about the house, hardly when so deeply infected as a close house must needs be; yet if the Wind cleareth the Infection of the House; would it not likewise clear that of the people were they admitted to an open and free air?

Sixt Reason against shutting up of Infected Houses, because that keeps Men in ignorance of the nature of and remedy against the Plague.

NAy this method gives the Plague its power of being deadly, all diseases were deadly till men by converse understood the nature of them; their original, and the experience in their cure: What the Pestilence is now, the *French* Pox, the small Pox, and the spotted Fever, were in Queen *Eliz.* time, and had been to this hour, had men been shut up from Physicians and all other persons in the small Pox, &c. as they are now under the Plague.

Discourse with the Physician in this case, and he will talk to you, out of his Books 40. receipts at a breath, but not a word can he say of the experience he or any other hath had of the cure of this disease, which is the onely safe way of practice; speculative rules being at too great distance from practise before the particular circumstances of the disease, the person, and fits be perfectly understood; as they are by none but by such as converse freely with the Patient as men do in *Holland* and most other parts of the World; where they have attained to so much familiarity with the disease that (under God) observing how it groweth and begins; how men take it at first, and how they recover

 of

of it, have been able by Gods blessing in a short time to give a stop to the infection, and health to the infected.

In instance of which experience take here in the 75. wayes whereby men have got this Plague this year 1665. as upon examination of divers Families now infected by persons that have conversed with those Families and other infected persons during this Infection hath appeared.

SECT. I.

The Wayes whereby the Plague hath taken hold this year observed by them that have conversed with the infected in order to the finding out of the true nature, original, and way of curing the Plague. *which may be a Caution to the City and Country.*

1 FAmily by ones overheating himself, and drinking small Beer upon it.

2. By eating a pound of Red Cherries upon a wager.

3. By a Coat one bought of a Broker behind S. *Clements* church.

4. By a Sink shut up by reason of the Waters not running in their backside.

5. By the opening of a Vault that had been many years shut.

6. By a Nosegay brought by an infectious place.

7. By a Vow not to eat any thing in 24. houres, and in the mean time going fasting through an infectious place.

8. By an infected Hackney Coach.

9. By an infected Sedan.

10. By an infected Cushion whereupon the Waterman confessed there sate a woman that within two hours after died suddenly.

11. By eating a Cucumber.

12. By a Melon.

13. By Radishes.

14. By drinking Water.

15. By a Tanker bearer.

16. By a Chair woman.

17. By drying of Cloaths before the door.

18. By a Cat in Caster wooling.

19. By a Spaniel.

22. By

22. By opening the pores, and excessive Heat in walking.
23. By a Dinner of Soales in *Fishstreet*.
24. By a dish of Eeles.
25. By stopping of an Issue.
26. By a Codling Tart and Cream.
27. By a Dish of *French* Beanes.
28. By Cabbages.
29. By Turneps and Carrets.
30. By eating the Fat near the Rump of a Loyne of Mutton, and drinking cold beer immediately upon it.
32. By a Cold which turned first into a putrid Feaver, and at last into the Plague.
33. By sitting up too late, and so drying and inflaming the Blood, and weakening Nature.
34. By an unseasonable sleep that caused Crudities, and indigested matter which bred upon the weakening of the Vital and Animal Spirits a Feaver, and that turned to the Pestilence.
35. By neglecting to let blood at the usual time.
36. By want of Necessaries, and by hunger it self.
37. By wetting the Feet in a slip out of a Boat by the Water side.
38. By a burden of Linnen carried from &c. *Giles* to *Chelsey*.
39. By an House of Office near Mans Window.
40. By close Chambers nastily kept, and looking Southward.
41. By an immoderate eating of Caveare, and Anchoves.
42. By a Goosberry fool.
43. By a rotten Shoulder of Mutton.
44. By a Dish of Eeles.
45. By a Sink not well looked to before a door.
46. By unnatural and immoderate Venery.
47. By idle Beggars who wandred from place to place.
48. By frequenting scurvy Tipling houses and Bowling alleys.
49. By dead Beer.
50. By drinking heady strong beer; after a long custome of drinking Ale, which bound the persons that did so, and put them in Pestilential Feavers.
51. By eating Pork and Bacon.
52. By Tame Pigeons that flew up and down in an Alley.

53. By the Funnel of Church Vaults, slaughter houses, and shallow graves.

54. By the Rakers or Ragg women.

55 By entertaining all sorts of comers, as brokers, and particularly by buying of bed cloaths and hangings.

56 By the stopping of the monthly courses.

57 By the crudities of plentiful meals.

58 By over long fasting (the bodies being too empty) and receiving more air in than they give out, the spirits that were weakened for want of due nourishment, having least strength to resist the Contagion.

60 By eating of Quinces.

61 By Coleworts and Lettice.

62 By Pompions, Musmillions, and Cucumbers.

63 By festered Wounds and Sores.

64 By conversing with a man of stinking breath.

65 By children running and playing till they over-heated themselves.

66 By neglecting to purge at the usual times.

67 By standing fasting before an infected house.

68 By a Letter received from an infected person.

69 By money taken for Physick administred.

70 By an infected pair of gloves.

71 By Lodgers.

72 By Fretting, Melancholy, and Discontent.

73 By an Eastern Window.

74 By an extraordinary defluxion of humours.

75 By Feavers, caused either

1. By overmuch heat in the spirits or breath, which causeth either the *Febris simplicis ephemera*, or the *Febris Diaria*.

Or 2. By overmuch heat in the humours, which causeth a *putrida febris*, which rotteth either

I. Within the Vessels, and that either,

1. When all the humours putrifie and rot equally, and cause a fever called *Synochus putrida*.

Or,

Or, 2. When one onely humour putrifieth, as

1. Choler which causeth a continual tertian or burning feaver.
2. Flegm, which being putrified, causeth a continual quotidian.
3. Melancholy, which being putrified causeth a continual quartan.

Or, II. Without the Vessels, causing an intermitting feaver, either tertian, if it be rotten Choler; or exquisite, and pure Quotidian, if it be sweet Flegm, or Eplasos, or glasen, or an intermitting Quartan if it be rotten Melancholy.

Or, III. In the fleshy part, causing either Hectick Fever or Marasmus.

SECT. II.

Observations touching the Recovery of those that have been since April *last cured of the Plague.*

1. THe Botch appearing on any side the vein, was cut on that side.

2. If the botch appeared behind the ears, or about the chin, or in other parts of the face or neck, they did let bloud in the *Cephalica* Vein on the same side.

3. If under the Arm-holes, they cut the innermost vein of the arm, on the same side commonly called the Βασιλικα vein, or the middle vein, if that did not appear.

4. If under the shin, bloud was drawn the Ankles of the same side.

5. The aged and weak are not bled, but cupping-glasses are applied to their necks, shoulders, backs and legs.

6. If the contagion seizeth any man at meals, or when he is full of meat or drink, he immediately vomiteth; as soon as the body or stomach is emptied, applying *Electuarium de Ovo*, which the Emperour *Maximilian* used, or some other Medicine to the outward parts that might draw the poyson of the disease to it, and call it back from the heart.

7. When the infected person hath applyed this or some other Medi-

Medicine of the like nature, he is laid in a warm bed, made with ſoft ſheets, and well covered with cloaths, to the intent he might there ſweat three or four hours or longer, according to his ſtrength, and whenby this means they could hardly provoke him to ſweat, they laid tyles heated at the fire to his feet, which might, by reaſon of their extraordinary heat provoke ſweat. And in all this time that the infected man did ſweat in, they took a ſpecial care that he neither ſlept, eat, nor drank. After his ſweating, diligently rubbing, and wiping off the ſweat, with very clean, and fine Linnen cloaths, afterwards permitting the poor man to riſe out of bed, upon condition that he looked not by any means into the open air, the air of the place wherein the ſick lieth being corrected and amended by odoriferous things, and ſweet ſmelling perfumes daily four or five times.

8. The Infected perſon was removed from one chamber to another, becauſe the air of one chamber, by the continual tarrying of the ſick in it, is much corrupted, and not eaſily amended or corrected, the chamber into which he went being very well perfumed before hand.

9. Two or three hours after the Patient hath ſweat, they made him ſome Chicken broth, which they gave him in little proportions, but often, for an infected perſon muſt be nouriſhed by little and little; to the broth they added the Chickens fleſh, ſodden with Sorrel, or with the juice of Lemmons, or elſe Verjuice.

10. The ſick is kept altogether from ſleeping the firſt day, by talk of the aſſiſtants, by rubbing their extreme parts, by pulling their eares, noſe, and hair, or by dipping a ſponge in very ſharp vinegar, and holding it to the Noſe.

11. The infected man that is thirſty, uſeth this potion.

R. Julep of Violets ℥iij. Syrup of the ſharp juice of Citrons ℥j. ß. Syrup of ſowen Endive ℥ij. of the Decoction of Sorrel, Scabious, & flowers of Bugloſs ℥ten, or ſo much of their diſtilled waters, commixing them, and making them a potion, or the like.

12. He takes the water wherein Barley had been ſodden a little, and commixed with it the juice of Roſes, of Sorrel, or Lemmons, or of unripe Grapes, and takes it inſtead of drink, and he had Medicine that comforted his heart when he was ſick and very weak, and it was this;

R.

℞. Conserves of Violets, Roses, and Bugloss. *ana.* ℥j. ß. Bolearmoniack preparate ʒj. Red Coral ℈j. Barks of Citron apple ʒj. ß. Camphire ℈ß. with Syrup of the juice of sharp Citrons, as much as is sufficient to make an Electuary or liquid Antidote. Also he did lay upon the Region of the heart (having felt some heat about his breast) this Epitheme.

℞. Waters of Roses, Buglos and Sorrel *ana.* ℥jj. Powder of *Electuarium de Gemmis* ʒj. Wood of Aloes, red Saunders, the barks of Citron apples beaten to powder, the bone of Harts heart, *ana.* ℈j. Saffron gr. 6. all commixed, and to an Epitheme. He did not apply the Epithemes but when they were hot, and assoon as they were cool he took them off, for then they did shut up the pores, and brought him to no small grief.

13. He used cordial baggs, as this is;

℞. Flowers of red Roses, water Lillies, and of Violets, *ana.* ʒjj. of all the Saunders, Coral, white and red, Spodium, Pearls *ana.* ʒjj. Cinamon, Cloves, the bone of Harts heart, Wood of Aloes, barks of the Citron apple, Saffron, ʒj. Seed of Sorrel ʒjj. Seed of Purslain, gr. viij beat all these into fine powder, and made two square baggs of silk, and applied each after the other being hot.

Moreover, he did endeavour to draw the venemous humour to the place where the botches appear'd and burst out, and he did it by setting to it Cupping-glasses, or by Medicines that had the vertue to draw these humours, which were these;

℞. Fat figs, in number six, great Raisins ℥jjj ß. salt Gum ʒjj. Honey ʒj. with Oyl of Camomil, made into the form of an Emplaister, and applyed hot to the botch.

14. He used this following Plaister which is commended by all skilful men.

℞. a great Onion, and cut off the head of it, picking out the core from within, and fill it with *Theriaca Andromachi*, adding to it the juyce of Rue, or Sage, which done, stopped the top of the Onion with Lute, and set the Onion in the Embers to roast, and when it was well roasted, he pulled off the bark, and brayed it in a mortar, till it was thick, like an Emplaister, and applied it hot to the botch.

Medicine of the like nature, he is laid in a warm bed, made with soft sheets, and well covered with cloaths, to the intent he might there sweat three or four hours or longer, according to his strength, and thereby this means they could hardly provoke him to sweat, they laid tyles heated at the fire to his feet, which might, by reason of their extraordinary heat provoke sweat. And in all this time that the infected man did sweat in, they took a special care that he neither slept, eat, nor drank. After his sweating, diligently rubbing, and wiping off the sweat with very clean, and fine Linnen cloaths, afterwards permitting the poor man to rise out of bed, upon condition that he looked not by any means into the open air, the air of the place wherein the sick lieth being corrected and amended by odoriferous things, and sweet smelling perfumes daily four or five times.

8. The Infected person was removed from one chamber to another, because the air of one chamber, by the continual carrying of the sick in it, is much corrupted, and not easily amended or corrected, the chamber into which he went being very well perfumed before hand.

9. Two or three hours after the Patient hath sweat, they made him some Chicken broth, which they gave him in little proportions, but often, for an infected person must be nourished by little and little; to the broth they added the Chickens flesh, sodden with Sorrel, or with the juice of Lemmons, or else Verjuice.

10 The sick is kept altogether from sleeping the first day, by talk of the assistants, by rubbing their extreme parts, by pulling their eares, nose, and hair, or by dipping a sponge in very sharp vinegar, and holding it to the Nose.

11. The infected man that is thirsty, useth this potion.

℞. Julep of Violets ℥iij. Syrup of the sharp juice of Citrons ℥j. ß. Syrup of sowen Endive ℥ij. of the Decoction of Sorrel, Scabious, & flowers of Buglosse ℥ ten, or so much of their distilled waters, commixing them, and making them a potion, or the like.

12. He takes the water wherein Barley had been sodden a little, and commixed with it the juice of Roses, of Sorrel, or Lemmons, or of unripe Grapes, and takes it instead of drink, and he had Medicine that comforted his heart when he was sick and very weak, and it was this;

℞.

℞. Conserves of Violets, Roses, and Bugloss. *ana.* ℥j. ß. Bole-armoniack preparate ʒj. Red Coral ℈j. barks of Citron apple ʒj. ß. Camphire ℈5. with Syrup of the juice of sharp Citrons, as much as is sufficient to make an Electuary or liquid Antidote. Also he did lay upon the Region of the heart (having felt some heat about his breast) this Epitheme.

℞. Waters of Roses, Bugloss and Sorrel *ana.* ℥jjj. Powder of *Electuarium de Gemmis* ʒj. Wood of Aloes, red Saunders, the barks of Citron apples beaten to powder, the bone of Harts heart, *ana.* ℈. Saffron gr. 6. all commixed, and to an Epitheme. He did not apply the Epithemes but when they were hot, and assoon as they were cool he took them off, for then they did shut up the pores, and brought him to no small grief.

13. He used cordial baggs, as this is;

℞. Flowers of red Roses, water Lillies, and of Violets, *ana.* ʒjj. of all the Saunders, Coral, white and red, Spodium, Pearls *ana.* ʒjjj. Cinamon, Cloves, the bone of Harts heart, Wood of Aloes, barks of the Citron apple, Saffron, ℈j. Seed of Sorrel ℈jj. Seed of Purslain, gr. iiij beat all these into fine powder, and made two square baggs of silk, and applied each after the other being hot.

Moreover, he did endeavour to draw the venemous humour to the place where the botches appear'd and burst out, and he did it by setting to it Cupping-glasses, or by Medicines that had the vertue to draw those humours, which were these;

℞. Fat figs, in number six, great Raisins ℥jjj ß. salt Gum ʒjj. Honey ℥j. with Oyl of Camomil, made into the form of an Emplaister, and applyed hot to the botch.

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℞. a great Onion, and cut off the head of it, picking out the core from within, and fill it with *Theriaca Andromachi*, adding to it the juyce of Rue, or Sage, which done, stopped the top of the Onion with Lute, and set the Onion in the Embers to rost, and when it was well rosted, he pulled off the bark, and brayed it in a mortar, till it was thick, like an Emplaister, and applied it hot to the botch.

15. This following Emplayſter was very much uſed, for it helped to rot &c. meat of Fenugreek and Tineſeed of Flours of Cammomill, *ana.* ℥ß. Roots of Althea and white Lillies, *ana.* ℥ß. 6. Figs, Leaves of Deptaine ℥jjj Veterian ℥jj Muſtard ſeed ℥j. ß. Doves dung, ℥. ß. Oyles of Cammomill and Lillies ℥j. ß. made into the form of an Implayſter.

16. He kept the houſe where he did lye clean from all filthineſs and ſluttiſhneſs, he kept the Windows ſhut, and when he had them open, he opened them towards the Eaſt or North, quarter after Sun riſe.

Seventh Reaſon why Houſes ſhould not be ſhut up for the Plague, Becauſe people are ſo much affrighted out of Town, and the bad conſequence thereof.

BUt if it be of no conſideration among you to allow a liberty to the Infected to converſe with ſuch diſcreet men as are not ſo, becauſe they may (as you ſee before your eyes ſome have done to their own and other mens great benefit) underſtand the original, the nature, and the proper way of Curing this diſeaſe; yet conſider what it is by theſe ſevere Courſes, to affright ſo many thouſands from their reſpective Habitations, thereby not onely ſcattering the Infection abroad, but obſtructing Trade at home, and leaving other thouſands without any employment, to tipple, loyter, and wander from one place to another; and for want of Neceſſaries on the one hand, and by exceſſes on the other, infect, and are infected; Whereas, had they due employment they would not meet in heards as they do, they would not ſurfet with rioting and drunkneſs; but they would ſecurely ſtick to their work, keep their bodies by exerciſe and temperance in a good frame, and provide themſelves wholſome dyet and Phyſick; fly, theſe poor men cannot as the *Rich*, for none will entertain them, and they are not able to maintain themſelves; Work they cannot, for none will employ them, and they have nothing to do but to commit thoſe ſins, which certainly *deſerve*, and infallibly *bring* the Plague upon them. Take, O take theſe Reaſons and many others, which your own judgments will ſuggeſt to

your

your ſerious Conſideration, but as they are tendred with all humble and due ſubmiſſion to the care and authority of thoſe excellent perſons who are over us as intent as ever Magiſtrates were upon the means of our *welfare*.

For an Eighth Argument I alleage the miſchief and ſad conſequence that may ariſe from the high fits of Frenzy, that uſually attend this and all other the like Diſtempers; wherein the ſick (if not reſtrained by main force of their Attendants) are ready to commit any violence, either upon themſelves or other, whether Wife, Mother, or Child. A ſad inſtance whereof we had this laſt week in *Fleet* Lane, where the Man of the Houſe being ſick, and having a great Swelling, but not without hope of being almoſt ripe for breaking, did in a ſtrong fit riſe out of his bed, in ſpight of all that his Wife (who attended him) could do to the contrary, got his Knife, and therewith moſt miſerably cut his Wife, and had killed her, had ſhe not wrapped up the ſheet about her, and therewith ſaved her ſelf, till by crying out Murther, a Neighbour (who was himſelf ſhut up) opened his own doors, and forced into the houſe, and came ſeaſonably to her preſervation. The man is ſince dead, when in all likelihood (had he not by ariſing ſtruck in the diſeaſe) he might have recovered.

Add to this a ſerious conſideration of the ſad condition of Women neer the time of their travel, (or newly delivered) when ſhut up, (as 'tis the caſe of many at this time) having neither Midwife to help them, nor Nurſe to attend them, nor Neceſſaries provided for them, nor any friends to comfort them; and in this condition have continually for their object their own poor innocent Babes newly brought into the World, either to be ſtarved for want of ſuſtenance, or poyſoned by the Breaſts that ſhould preſerve them.

For concluſion I ſhall onely ſay that a liberty of freſh Aire, and acceſs of ſuch as are willing to viſit their ſick friends, may be ſo regulated and limited as not to ſpread the Infection, and I am ſure will ſave the lives of Hundreds, who by ſo ſevere and cloſe reſtraint are little better then Murther'd, or buryed alive.

Be yee merciful as your Heavenly Father is merciful.

FINIS.

your serious Consideration, but as they are tendred with all humble and due submission to the care and authority of those excellent persons who are over us as intent as ever Magistrates were upon the means of our welfare.

For an Eighth Argument I alleage the mischief and sad consequence that may arise from the high fits of Frenzy, that usually attend this and all other the like Distempers; wherein the sick (if not restrained by main force of their Attendants) are ready to commit any violence, either upon themselves or other, whether Wife, Mother, or Child. A sad instance whereof we had this last week in Fleet Lane, where the Man of the House being sick, and having a great Swelling, but not without hope of being almost ripe for breaking, did in a strong fit rise out of his bed, in spight of all that his Wife (who attended him) could do to the contrary, got his Knife, and therewith most miserably cut his Wife, and had killed her, had she not wrapped up the sheet about her, and therewith saved her self till by crying out Murther, a Neighbour (who was himself shut up) opened his own doors, and forced into the house, and came seasonably to her preservation. The man is since dead, [illegible] all likelihood (had he not by arising struck in the disease) [illegible] have recovered.

Add to this a serious consideration of the sad condition of Women neer the time of their travel, (or newly delivered) when shut up, (as 'tis the case of many at this time) having neither Midwife to help them, nor Nurse to attend them, nor Necessaries provided for them, nor any friends to comfort them; and in this condition have continually for their object their own poor innocent Babes newly brought into the World, either to be slaved for want of sustenance, or poysoned by the Breasts that should preserve them.

For conclusion I shall onely say that a liberty of fresh Aire, and access of such as are willing to visit their sick friends, may be so regulated and limited as not to spread the infection, and I am sure will save the lives of Hundreds, who by so severe and close restraint are little better then Murther'd, or buryed alive.

Be yet merciful as your Heavenly Father is merciful.

FINIS.